A Syntactic-Semantic Study of Demonstratives in the Glorious Qur'an and their Realization in English

*Asst.Lect.Raghad Hamid Mustafa**

تأريخ التقديم: ٢٠١٣/٦/١٦ تأريخ القبول: ٢٠١٣/٧/١٥

1. Introduction:

Demonstrative pronouns are considered to be determiners used with nouns or instead of nouns to show either distance from or proximity to the speaker, like 'this' and 'that' in English. English has four demonstrative pronouns: 'this', 'that', 'these' and 'those'. Arabic has a richer variety of demonstratives as will be shown in the following sections.

The present study aims at exploring the syntactic and semantic functions of demonstratives in English and Arabic and finding out whether the translators of the Glorious Qur'an are successful in rendering demonstratives into English. To achieve these aims the study hypothesizes that translating demonstrative successfully requires resorting to the reliable authentic exegeses and that literal translation is the most successful strategy in translating the Qur'an in general and demonstratives in particular.

The study adopts the following procedures:

1. Reviewing demonstratives in English and Arabic.

* **Dept. of English/ College of Arts / University of Mosul**

2. Collecting six Qur'anic Ayas containing demonstratives.
3. Choosing three Qur'anic exegeses to understand the intended meaning of the demonstrative under focus.
4. Assessing the English translations of the demonstratives used in the Qur'anic Ayas to see whether they are successful in transferring the intended meaning of these demonstratives.
5. Suggesting new renditions if the English translations chosen have failed in transferring the meaning intended by such demonstratives.

2. Demonstratives in English:

In English, demonstratives have number contrast and can be both as determiners and pronouns (Quirk and Greenbaum, 1973: 107). They may be classified according to two dimensions: distance and number:

Table (1): Demonstratives in English

Distance	**Number**	
	Singular	**Plural**
Near	this	these
Distant	that	those

The contrast between this/these and that/those is to do with distance from the speaker; this book denotes something closer to the speaker than does that book. This distance is not necessarily spatial; it may be temporal (that day referring to some past or future occasion, as opposed to this week, meaning the present week), or emotional (There's that awful man here

again) [see Lakoff (1974) for more details]. This and that are often termed proximal and distal demonstratives respectively. But it is possible to relate this distance contrast to the category of person. This is used to refer to some entity which is close to or associated in some way with the speaker, or with a set of individuals which includes the speaker; so this article could be "the article which I am reading", "the article which you and I are discussing", or "the article which you, I and they are interested in", among other possibilities.

That is used where the referent is associated with a set including hearer but not speaker (second person) or a set including neither speaker nor hearer (third person):

(1) Show me that (? this) letter you have in your pocket.

(2) Tell her to bring that (? this) drill she has.

This is certainly possible in these examples, but it would imply that *letter* or *drill* is in some way associated with the speaker (or a set including the speaker). Thus, for example, the letter may have already been the subject of discussion between speaker and hearer; and the speaker may have been previously thinking about the amazing drill she has recently heard one of her friend has acquired. But in the absence of such factors (or of the speaker's desire to communicate such factors), that is the appropriate demonstrative (see Sommerstein, 1972: 201-3). In (1), the *letter* is in the possession of the hearer (second person), and in (2) it is someone not present in the discourse situation (third person) who has the *drill*. So it would be reasonable to speak of this as a first-person demonstrative and that as a non-first-person demonstrative.

Syntactically speaking, English demonstratives function as determiners in noun phrases and as pronouns, i.e. as whole noun phrases in (3) and (4) below respectively:

(3) This time she was nervous.

***(4) That is another** story.*

(Leech and Svartvik, 1994: 267)

In more formal use, that and those can function as relative antecedents, namely the word the relative pronouns points to:

(5) Richard took up a life similar to that (which)he had lived in New York. The elements which capture his imagination are those which make the story worth telling and worth remembering. (Ibid.: 268)

Demonstratives may function as subjects, in which case they may have personal or non-personal reference, as in (6) and (7) below:

(6) This / That girl } *is Mary.*
This / That }

(7) This / That pen } *is mine.*
This / That }

(Quirk and Greenbaum, 1973: 107)

In other than subject function, demonstratives may have non-personal reference:

(8) He is going to marry { *this girl.*

**this.*

(9) I bought *this picture.*
this.
(Ibid.)

As relative antecedent, <u>that</u>/<u>those</u> can appear in formal use but there is no contrast with <u>this</u>/<u>these</u>, and only <u>those</u> can take personal reference:

(10) He admired *that which was expensive (rare).*
**that who danced well.*
those which were expensive.
those who danced well.
(Ibid.: 108)

The demonstrative pronouns may also be used anaphorically, i.e. to refer to something mentioned before, the difference between <u>this</u> (<u>these</u>) and <u>that</u> (<u>those</u>) being that <u>this</u> and <u>these</u> refer to what is near in space, time or conception, whereas <u>that</u> and <u>those</u> refer to what is farther off.

(11) **Texas and Arizona did not form part of the Union then. These territories were not added until much letter. (Zandvoort, 1972: 147)**

In some cases, <u>this</u> refers to what is to follow, <u>that</u> to what precedes. This is illustrated by the two following examples (Ibid.: 148):

(12) In the French official estimates of the money to be expended by foreign nations at the Paris Exhibition of 1937 Germany heads the list with forty million Frances,

followed (in this order), by Italy, the U.S.S.R., Belgium, the United States, and Great Britain.

(13) His account of formative influences – Burne-Jones, Japanese prints and Greek cases, in the other – strikes one as just.

The demonstrative pronouns, especially in their deictic function, are often used with emotional connotation. The kind of feeling implied whether affection, vexation, contempt, etc. depends on the situation (Ibid.):

(14) I am not interested in this planning business.

(15) He hated that pride of hers.

3. ***Demonstratives in Arabic:***

Arabic demonstratives, in contrast with the demonstratives in English, are not mutually exclusive with the definite article al-; they are always used with the definite article (Aziz, 1992: 6). Thus there is a kind of hierarchy in definiteness, where the demonstrative precedes the word al- and renders the noun more definite or specific than al- does; e.g.

هذا الكتاب (this the book: this book), هذه الشجرة (this the tree: this tree). Demonstratives make the noun more specific by showing its distance in place or time from the speaker now. They may also express psychological distance (Ibid.).

Arabic demonstratives may be classified according to three dimensions: distance, number and gender. There are more than twenty forms of demonstratives in Arabic. However, only the common forms are listed below:

Table (2): Demonstratives in Arabic

Distance	**Number**				
	Singular		**Dual**		**Plural**
	Masc.	**Fem.**	**Masc.**	**Fem.**	
Near	هذا	هذه	هذان هذين	هاتان هاتين	هؤلاء
Remote	ذاك ذلك	تلك	ذانك ذينك	تانك تينك	أولئك

In older, Arabic, the forms of remoteness take sometimes the suffix -k, referring to the person addressed (hearer). This suffix varied according to the number and gender of the addressee, e.g.

(16) ***ذلك ربكَ*** ***[That (masc. sing.) is your God.]***

(17) ***ذلكِ ربكِ*** ***[That (fem. sing.) is your God.]***

(18) ***ذلكما الله*** ***[That (masc. & fem.) is God.]***

(19) ***ذلكم الله*** ***[That (masc. pl.) is God.]***

(20) ***ذلكنّ الله*** ***[That (fem. pl.) is God.]***

This marker probably points out that these demonstratives take the addressee rather than the speaker as their point of reference (Ibid.: 7).

The demonstrative pronouns are either simple or compound (Wright, 1996: 264):

1. The simple demonstrative pronoun ذا (this, that) is used to indicate a person or thing which is near to the speaker. Closely related in its origin with ذا is another monosyllable, namely, ذو which is commonly used in the sense of possessor, owner (Ibid.: 266).

2. From the simple demonstrative pronoun are formed compounds:
   a. By adding the pronominal suffix of the second person (كَ, كِ; كما, كم, كُنَّ), either (a) alone, or (b) with the interposition of the demonstrative syllable ل (Ibid.).
   b. By prefixing the particle ها.

The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend on the sex and number of the persons addressed. In speaking to a single man, ذاكَ is used; to a single woman ذاكِ; to two persons ذاكُما; to several men ذاكم; to several women ذاكُنَّ.

By inserting the demonstrative syllable ل before the pronominal suffix, we get a longer form ذالكِ or ذَلك (often written ذَلِك) (Bid.: 267). Some grammarians assert that there is a slight difference in meaning between ذاك and ذلك. The former indicates the nearer of two distant objects, whereas the latter refers to the more remote (Ibid.).

The particle ها is called by the Arabs حرف التنبيه (the particle that excites attention). It is prefixed both to the simple demonstrative ذا and to the compound ذاك (Ibid.: 268). It is also used in independent position introducing a nominal or verbal sentence as a demonstrative adverb, which emphasizes the time when the action happens (Cantarino, 1975: 31). Here is an example from the Glorious Qur'an:

(21) ﴿هَآؤُمُ اقْرَءُوا كِتَابِيَه﴾ (الحاقة: ١٩)

"*Here! read my Record!*" (Hilali and Khan, 1996)

Arabic demonstrative pronouns can be used independently, in phrases, or in clauses (Ryding, 2005: 316):

a. Independent use, as in:

(22) ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ (يس: ٣٨)

"*And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing*" (Hilali and Khan, 1996)

b. Demonstrative phrases, as in:

(23) ﴿فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾ (النساء: ٧٨)

"*So what is wrong with these people that they fail to understand any word*" (Hilali and Khan, 1996)

Here, the demonstrative pronoun constitutes a syntactic unit with a definite noun in order to convey the concept of particular proximity or distance. However, the demonstrative phrase, unlike English, includes the definite article with the noun. If there is a modifying adjective, it follows the noun and agrees with it in gender, number, case and definiteness.

c. Demonstrative with second term of Idaafa (construct):

The tie between the demonstrative pronoun and its noun is so tight that a demonstrative phrases is allowed to be used as the second term of an Idaafa (Ryding, 2005: 317):

(24) تدمير تلك الفيروسات

The destruction of those viruses.

d. Demonstrative with first term of Idaafa:

The demonstrative must follow the whole Idaafa if it is needed for the first term of an Idaafa. It cannot attach itself to the first term of the Idaafa because it must be followed by a noun with the definite article, while the first term of an Idaafa

is denuded of the definite article and defined through second term (Ibid.: 317-318):

(25) ***وجهة النظر هذه***

This point of view.

e. Demonstrative with possessed noun:

Since a noun with a possessive pronoun cannot have the definite article because it is definite by virtue of the suffix, the demonstrative follows (Ibid.: 318):

(26) ***في كتابه هذا***

In his book of this.

f. *Demonstrative with proper names:*

When referring to someone's name with a demonstrative, it follows the name:

(27) ***كنت أشرت إلى خالد هذا***

I had referred to this 'Khalid'.

g. *Demonstrative clauses:*

In a demonstrative clause, the demonstrative pronoun serves as the subject of the clause, followed by a complement or predicate:

(28) ***﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ﴾ (البقرة: ٢)***

"This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun" (Hilali and Khan, 1996)

h. *Demonstrative clause with pronoun of separation (copula):*

In order to show clearly that there is a separation between a demonstrative pronoun subject and the definite noun, a personal pronoun is placed at the boundary between subject and predicate to serve as a copula or substitute for a verb of being (Ryding, 319):

(٢٩) ﴿ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ (البقرة: ٢)

"That is indeed a great grace" (Hilali and Khan, 1996)

i. As pronouns, the demonstratives agree in gender and number by deflected agreement with the words to which they refer (Thackston, 1994: 46):

(30) هذا هو النبي

This is the prophet.

(31) تلك آيات الله

Those are God's signs.

(32) أولئك هم المؤمنون

Those are the believers.

4. The English Realizations of Demonstratives in the Glorious Qur'an:

In this section six Qur'anic verses containing demonstratives will be chosen, together with four authentic exegeses for each Qur'anic verses explaining the use of such demonstratives in these verses. Then six English well-known translations will be analysed and assessed to see whether they are successful in transferring the semantic meanings of the demonstratives contained in the Qur'anic verses chosen. If no successful translation is found, new renditions will be forwarded. The model adopted in this study is Catford's: literal

and free translation (see Catford, 1965 for more details on these methods).

SLT (1):

﴿ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ <u>ذَلِكُمُ</u> اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ
لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ﴾ (الزمر: ٦)

Interpretation:

The demonstrative clause ذلكم الله ربكم consists of the subject and the predicate الله ربكم in which ربكم is an adjective modifying the Name 'Allah' Most High (Ibn Ashur, 1984: 331). Semantically speaking, the demonstrative ذلكم refers to Who creates heavens and earth and all that between them. In other words, it refers to the Creator and the Inventor of all things (see Ibn Katheer, 2010: 1369; al-Sabuni, 2012: 1061; Ibn Ashur, 1984: 331; Hawwa, 1985: 4856).

TLTs:

(1) He created you (all) from a single person (Adam): then made from him his wife [Hawwã][Eve]. And He has sent down for you of cattle eight pairs (of the sheep, two male and female, of the goats, two male and female; of oxen, two male and female and of the camels, two male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. <u>Such</u> is Allãh your Lord. His is the kingdom. Lã ilaha illã Huwa (non has the right to

be worshipped but He). How then are you turned away? (Hilali and Khan, 2011: 820)

(2) He created you (all) from a single person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mother, in stages, one after another, in three veils of darkness, such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true centre?) (Ali, 1989: 1237)

(3) He created you (all) from a single person: then created of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mother, in stages, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He then how are ye turned away (from your true centre?) (Ali, New Edition, 2007: 566)

(4) He created you of one self, thereafter He made it its spouse, and He has sent down to you of the cattle eight pairs. He creates you in your mother's bellies, creation even after creation, in the fold darkness(es). That is Allah, your Lord; His is the kingdom; there is no God except He; so however are you (Ghali, 2008: 459)

(5) He created you from one being, then from that (being) He made its mate, and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah,

your Lord. His is the sovereignty. There is no God save Him. How then are ye turned away? (Pickthall, 1938: 148)

(6) He created you (all) from a single person: then created of like nature his mate: and He sent down for you eight head of cattle in pairs: He makes you in the wombs of your mothers in stages one after another in three veils of darkness. Such is Allah your Lord and cherisher to him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true center) (Arberry, 1998: 471)

Discussion:

Translators (1), (2), (3), (5) and (6) have rendered the Arabic demonstrative ذلكم as 'such', whereas translator (4) has translated it into 'that'. Those using the demonstrative pronoun 'that' have followed literal translation, whereas the translator using the word 'such' has adopted free translation.

'That' may have personal or non-personal reference when it is used as a subject (Quirk and Greenbaum, 1973: 107). According to Webster's Dictionary (1985), S. V. Such), "For reasons that are hard to understand, commentators on usage disapprove of such used as a pronoun…". Therefore, the translator employing the demonstrative pronoun 'that' is more successful in transferring the syntactic and semantic meanings of the Qur'anic word 'ذلكم' than is the translator using the English word 'such' (see Table (3) below).

Table (3): Translation Assessment of Source Text (1)

ST (1)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
تلك	1	such		✓	–
	2	such		✓	–
	3	such		✓	–
	4	that	✓		+
	5	such		✓	–
	6	such		✓	–

+ = Successful.

– = Less successful.

SLT (2):

﴿فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ﴾ (الزمر: ٥١)

Interpretation:

According to Ibn Ashur (1984: 3724), Hawwa (1985: 4891) and al-Sabuni (2012: 1071), the Qur'anic word 'هؤلاء' refers to the unbelievers of Quraish. Ibn Katheer (2010: 1377), on the other hand, states that 'هؤلاء' refers to the addressees.

TLTs:

(1) Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation) – the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)! (Ali, New Edition, 2007: 572)

(2) So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhamad ﷺ) have been sent] will also be overtaken by evil results (torment) for that which they earned; and they will never be able to escape. (Hilali and Khan, 2011: 829)

(3) Nay, the evil results of their deeds overtook them. And the wrong-doers of this (generation) – the evil results of their deeds will soon overtake them (too), and they will never be able to frustrate (our plan)! (Ali, 1989: 1252)

(4) So the odious (deeds) of whatever they earned afflicted them; and the ones who did injustice among these (people), whatever odious deeds they earned will soon afflict them; and in no way will they be defiant (to us). (Ghali, 2008: 464)

(5) But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape (Pickthall, 1938: 149)

(6) Nay the evil results of their deeds overtook them. And the wrongdoers of this (generation) the evil results of their deeds will soon overtake them (too) and they will never be able to frustrate (our plan)! (Arberry, 1998: 477)

Discussion:

Translators (1), (3) and (6) have rendered the Qur'anic demonstrative 'هؤلاء' as "this (generation)", whereas the remaining translators have translated it either into "these (people)" or into "such of these as do wrong".

Translators (1), (3), (5) and (6) have translated the Qur'anic word 'هؤلاء' freely, whereas translators (2) and (4) have rendered it literally preserving as much as possible its form and function. Since the English demonstrative 'these' is syntactically and semantically equivalent to the Qur'anic word 'هؤلاء' in this context, translators (2) and (4) who have adopted literal translation are more successful than are the other translators who have employed free translation. However, we propose the following translation which is more in line with the exegeses cited above:

> And the wrong-doers of these (unbelievers of Quraish) will be overtaken by evil results …).

(see Table (4) below)

Table (4): Translation Assessment of Source Text (2)

ST (2)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
هؤلاء	1	This		✓	–
	2	These	✓		+
	3	This		✓	–
	4	These	✓		+
	5	Such of these		✓	–
	6	This		✓	–

SLT (3):

﴿ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ﴾

(الزمر: ٦٣)

Interpretation:

The Qur'anic demonstrative أولئك refers to those disbelievers who reject the Ayas of Allah Most High (see Ibn Katheer, 2010: 1379; al-Sabuni, 2012: 1074; Hawwa, 1985: 4899; and Ibn Ashur, 1984: 53, part 24).

TLTs:

(1) To Him belong the keys of the heavens and the earth: and those whose who reject the Signs of Allãh-it is they who will be in loss. (Ali, 1989: 1255)

(2) To Him belongs the keys of the heavens and the earth. And those who disbelieve in the Ayãt (proofs, evidences, verses, signs, revelation, etc.) of Allãh, such are they who will be the losers. (Hilali and Khan, 2011: 831)

(3) To Him belong the keys of the heavens and the earth, and those reject the Signs of Allãh-it is they who will be in loss. (Ali, New Edition, 2007: 573)

(4) To him (belong) the prerogatives of the heavens and the earth; and the ones who have disbelieved in the âyât of Allâh, those are they (who are) the losers. (Ghali, 2008: 465)

(5) His are the keys of the heavens and the earth, and they who disbelieve the revelation of Allah such are they who are the losers. (Pickthall, 1938: 150)

(6) Unto him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God, those they are the losers. (Arberry, 1998: 478)

Discussion:

Translators (1) and (3) have translated the Qur'anic demonstrative أولئك into "it is they", translators (2) and (5) have rendered it as "such are they" and translators (4) and (6) have translated it into "those are they" and "those they are" respectively.

As mentioned elsewhere, the English demonstrative 'those' is equivalent to the Arabic demonstrative pronoun 'أولئك'. Therefore, translators (4) and (6) are more successful in transferring the meaning intended by the SL demonstrative pronoun than are the remaining translators who either translated it into "it is they", which is a kind of cleft clause used for giving both thematic and focal prominence to a particular element of the clause (Quirk and Greenbaum, 1973: 414), or translated it into "such are they" in which the pronoun 'such' rather than the demonstrative is used. Finally, those who have used "those are they" and "those they are" have adopted literal translation, whereas the rest of the translators have followed free translation (see Table (5) below).

Table (5): Translation Assessment of Source Text (3)

ST (3)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
أولـــئك	1	it is they		✓	–
	2	such are they		✓	–
	3	it is they		✓	–
	4	those are they	✓		+
	5	such are they		✓	–
	6	those they are	✓		+

SLT (4):

﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ (القصص: ٣٢)

Interpretation:

The Qur'anic demonstrative ذانك is the dual nominative form of ذاك or ذلك. According to Ibn Katheer (2010: 1191), Ibn Ashur(1984: 112, part 20), al-Sabuni (2012: 876) and Hawwa (1985: 4052), the Arabic demonstrative ذانك refers to the hand and to the stick which are two signs from Allah Most High to Fir'aun (Pharaoh) and his chiefs to prove that Musa (Moses) is truthful.

TLTs:

(1) Move thy hand into they bosom, and it will come forth, white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his chiefs: for truly they are a people rebellious and wicked. (Ali, 1989: 1011)

(2) Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two Burhãn (signs, miracles, evidence, proofs) from your Lord to Fir‘aun (Pharaoh) and his chiefs. Verily, they are the people who are Fãsiqũn (rebellious disobedient to Allãh). (Hilali and Khan, 2011: 696)

(3) Move thy hand into your bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from your Lord to Pharaoh and his chiefs: for truly they are a people rebellious and wicked. (Ali, New Edition, 2007: 472)

(4) Insert your hand into your bosom (and) it will come out (literally: go out) white without any odious (imperfection) and clasp to your arm (literally: your wing) that you should not be overaward. So these two (signs) are two proofs from your Lord to Fir‘awn and his chiefs; surely they were an immoral people. (Ghali, 2008: 389)

(5) Thrust thy hand into the bosom of thy robe, it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaon and his chiefs: Lo! They are evil living folk. (Pickthall, 1938: 123)

(6) Insert thy hand into thy bosom, and it will come forth white without evil; and press to thee thy arm, that thou be not afraid. So these shall be two proofs from thy Lord to Pharaoh and his council; for surely they are an ungodly people. (Arberry, 1998: 395)

Discussion:

Translators (2), (4), (5) and (6) have translated the Arabic demonstrative ذانك into 'these' in English, whereas translators (1) and (3) have rendered it as 'those'. Needless to say, the Arabic demonstrative pronoun ذانك is equivalent to the English demonstrative pronoun 'those' pointing to remoteness, whereas the Arabic demonstrative pronoun هذان is equivalent to the Arabic demonstrative 'this' indicating nearness (see Table (1) and (2) above). Therefore, the translators employing the English demonstrative pronoun 'those' are more successful than these using the English demonstrative 'these'. In other words, literal translation works well here and is more appropriate than is the free translation, because it is nearest to the words of the Glorious Qur'an (see Table (6) below).

Table (6): Translation Assessment of Source Text (4)

ST (4)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
فَذَلِكَ	1	those	✓		+
	2	these		✓	_
	3	those	✓		+
	4	these		✓	_
	5	these		✓	_
	6	these		✓	_

SLT (5):

﴿ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى﴾ (القيامة: ٤٠)

Interpretation:

The Qur'anic verse involving the demonstrative pronoun 'ذلك' is no more than a rhetorical question proving that Allah Most High is Able to give life to the dead. The demonstrative pronoun 'ذلك' refers to Allah Most High (Ibn Katheer, 2010: 1668; Ibn Ashur, 1984: 366; al-Sabuni, 2012: 1431; and Hawwa, 1985: 6272).

TLTs:

(1) Has not He, (the same), the power to give life to the dead? (Ali, 1989: 1653)

(2) Is not He (Allãh who does that) Able to give life to the dead? (Yes! He is Able to do all things). (Hilali and Khan, 2011: 1046)

(3) Has not He, (the same), the power to give life to the dead? (Ali, New Edition, 2007: 750)

(4) Is He (literally: that) not (always) Determiner over giving life to the dead? (Ghali, 2008: 578)

(5) Is not He (who doeth so) able to bring the dead to life? (Pickthall, 1938: 193)

(6) What, is He not able to quicken the dead? (Arberry, 1998: 620)

Discussion:

All the translators have translated the Arabic demonstrative pronoun 'ذلك' into 'He' using free translation. However, translator (4) has made clear that the Qur'anic Aya employed the demonstrative 'ذلك' by putting in brackets the English equivalent of 'ذلك'. That is, the English demonstrative 'that'. By so doing, the translator intends to be closer to the words of the Glorious Qur'an.

What we propose here is to make the opposite of what the translator (4) has done. That is, translating the Arabic demonstrative 'ذلك' by its English equivalent, then putting in brackets the pronoun 'He' to Whom the Arabic demonstrative 'ذلك' refers:

Is that (He) not Able to give life to the dead.

(see Table (7) below).

Table (7): Translation Assessment of Source Text (5)

ST (5)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
الَّذِي	1	He		✓	_
	2	He		✓	_
	3	He		✓	_
	4	He		✓	_
	5	He		✓	_
	6	He		✓	_

SLT (6):

﴿فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ﴾ (الماعون: ٢)

Interpretation:

According to Ibn Katheer (2010: 1744), Ibn Ashur (1984: 564, part 30), al-Sabuni (2012: 1554) and Hawwa (1985: 6701), the Arabic demonstrative 'ذلك' refers back to the previous Qur'anic Aya "الذين يكذب بالدين". That is, the one who repulses the orphan and does him injustice.

TLTs:

(1) Then such is the (man) who repulses the orphan (with harshness). (Ali, 1989: 1796)
(2) That is he who repulses the orphan (harshly). (Hilali and Khan, 2011: 1101)
(3) Then such is the one who repulses the orphan (with harshness). (Ali, New Edition, 2007: 809)
(4) That is the one who repulses the orphan. (Ghali, 2008: 602)
(5) That is he who repelleth the orphan. (Pickthall, 1938: 207)

(6) That is he who repulses the orphan (Arberry, 1998: 662)

Discussion:

Translators (2), (4), (5) and (6) have translated the Arabic demonstrative ‘فذلك’ into ‘that’ using literal translation, whereas translators (1) and (3) have rendered it as ‘such’ using free translation. Therefore, the translators who have used the English equivalent ‘that’ are more successful than those who have used the English word ‘such’ (see Table (8) below).

Table (8): Translation Assessment of Source Text (6)

ST (6)	Translators	TTs	Translation Methods		Degree of Success
			Literal Translation	Free Translation	
فذلك	1	such		✓	–
	2	that	✓		+
	3	such		✓	–
	4	that	✓		+
	5	that	✓		+
	6	that	✓		+

5. *Conclusions:*

The conclusions arrived at in this study are of three aspects: syntactic, semantic and translational.

1. ***Syntactic Aspect***: Demonstratives can be used to make brevity through employing reference rather than mentioning the thing twice. In other words, instead of repeating the thing to which the demonstrative pronoun refers we

mention such demonstratives as ذلك ،ذلكم ،ذانك, etc. to make reference to that thing.

2. ***Semantic Aspects***: The meaning of a demonstrative can only be known in the context in which it occurs. For instance, in the Qur'anic Aya (أليس ذلك بقادر على أن يحيى الموتى), the demonstrative pronoun 'ذلك' means the Divine Self and this is evident from the context in which the words (يحيى – الموتى) occur. These words can only refer to the Divine Self because it is He Who gives life to the dead and brings the living out of the dead. Therefore, the Arabic demonstrative pronoun 'ذلك' denotes Allah Most High. Whereas in the Qur'anic Aya (فذلك الذي يدع اليتيم), the demonstrative pronoun 'ذلك' denotes the disbeliever who does not comply with what Allah Most High commands, and this is evident from joining the demonstrative pronoun 'ذلك' to the previous Aya (الذي يكذب بالدين). Therefore, the demonstrative pronoun 'ذلك' denotes something in this Aya different from that which it denotes in the Aya (أليس ذلك بقادر على أن يحيى الموتى) because the context is different in both Qur'anic Ayas.

3. ***Translational Aspect***: Literal translation has been found to be the most successful method for translating demonstrative pronouns in the Glorious Qur'an into English. Moreover, translating demonstrative pronouns successfully requires resorting to the reliable authentic exegeses to make clear the reference to which the demonstrative pronoun refers.

REFERENCES

ابن عاشور، محمد الظاهر. **تفسير التحرير والتنوير**. الدار التونسية للنشر، تونس، ١٩٨٤.

أبن كثير، إسماعيل. **تفسير القرآن العظيم**. بيروت، لبنان: دار المعرفة للطباعة والنشر، ٢٠١٠.

حوى، سعيد. **الأساس في التفسير**. القاهرة، مصر: دار السلام للطباعة والنشر، ١٩٨٥.

الصابوني، محمد علي. **صفوة التفاسير**. صيدا، لبنان: المكتبة العصرية، ٢٠١٢.

Ali, A. Y. (1989). **The Holy Qur'an Text Translation and Commentary**.

___________ (2007). **The Holy Qur'an Text and Translation**. Kuala Lumpur, Malaysia: Islamic Book Trust.

Arberry, A. J. (1998). **The Koran Interpreted**. Oxford: Oxford University Press.

Aziz, Y. Y. (1992). "A Functional Approach to the Nominal Group in Standard Arabic". ***Adab al-Rafidayn***, 23.

Cantarino, V. (1975). **Syntax of Modern Arabic Prose**. London: Indiana University Press.

Catford, J. (1965). **A Linguistic Theory of Translation**. Oxford: Oxford University Press.

Ghali, M. (2008). **Towards Understanding the Ever-Glorious Qur'an**. Cairo: Dar An-Nashr Liljami'at.

Hilali, M. and M. Khan (2011). **Interpretation of the Meanings of The Noble Qur'an in the English Language**. Riyadh, Kingdom of Saudi Arabia: Darussalam.

Lakoff, G. (1974). "Syntactic Amalgams". Proceedings of the Tenth Regional Meeting of the Chicago Linguistic Society, 442-52.

Leech, G. and J. Svartvik (1994). **A Communicative Grammar of English**. London and New York: Longman.

Pickthall, M. M. (1938). **The Meaning of the Glorious Qur'an**. Hyderabad-Decca: Government Central Press.

Quirk, R. and S. Greenbaum (1973). **A University Grammar of English**. Burnt Mill, Harlow: Longman.

Ryding, K. (2005). **A Reference Grammar of Modern Standard Arabic**. Cambridge: Cambridge University Press.

Sommerstein, A. H. (1972). "On the So-called Definite Article in English". ***Linguistic Inquiry***, 3: 197-209.

Thackston, W. (1994). **An Introduction to Koranic and Classical Arabic**. Bethesda, Maryland: IBEX Publishers.

Webster's Ninth New Collegiate Dictionary (1985). Springfield, Massachusetts: Merriam-Webster Inc.

Wright, W. (1996). **A Grammar of the Arabic Language**. Beirut: Librairie du Liban.

Zandvoort, R. W. (1972). **A Handbook of English Grammar**. London: Longman.

أسماء الإشارة دراسة تركيبية ودلالية في القرآن الكريم مع الإشارة إليها في اللغة الإنكليزية

م.م.رغد حامد مصطفى

المستخلص

استقصت الدراسة أسماء الإشارة في القرآن الكريم وفضلى الوسائل الكفيلة بترجمتها إلى اللغة الإنكليزية. فدرست الجوانب النحوية والدلالية لأسماء الإشارة في اللغتين الإنكليزية والعربية بغية الوصول إلى معرفة الاختلافات بينهما. فقد تبينّ أن الترجمة الحرفية هي الطريقة الأنجح لترجمة أسماء الإشارة من القرآن الكريم إلى اللغة الإنكليزية، وأن معرفة الجوانب النحوية والدلالية لأسماء الإشارة مطلب أساسي لترجمتها.